Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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MISCELLANY.

SOLITARY IMPRISONMENT.

[*By Miss Roscoe, of Liverpool.*]

Amid a gloom more terrible than darkness,
A cold and still and solitary gloom,
That with a feeble glimmering only makes
The wretchedness around just visible,
The friendless prisoner sits. He does not weep;
Nor, from the depths of his dim solitude,
Pour one complaining tone—the warm blest fount
Of human tears is dry; the sympathies
That bound him to a world of hopes and fears,
And joys, and sorrows; yes the holy ties
Which made him *man* among his fellow-men,
Are broken by despair. He cannot weep
With head bow'd mournfully upon his breast,
And aimless eye, and arms hung lifeless down,
He sits in desperation. On his soul
There dawns no hope; there comes no blessed gleam
Of human kindness, rising like salvation
Amid the pangs of death! How can he raise
Unto the awful power above, those eyes
Which never more must gaze on human kind;
How can he crave for mercy from that God
He has offended, when from fellow-beings,
Frail, passionate, and suffering, like himself,
He hath been cast forth thus? Upon his sin
He muses in distraction, till his anguish
Swells in wild agony; and 'mid the waves
Of fear, and shame, and terror, comes the doubt,
The o'erwhelming doubt that reason will forsake him,
Amid the utter wreck of all beside.
Then starting from the cold earth, high he spreads
Despairing arms—and with pale quivering lips,
And outstretch'd head, and eyes that seem to crave
The sight of human face, as the lost mariner
Looks to the shore in sinking, still he stands,
And mute as death, to listen for a voice!
The very wind that howls against his grating
Is music to him, and his heart throbs quicker
To catch another, and a human sound.
No; the faint heavings of his own thin breath,
The slight, convulsive movements of his heart,
Come chill upon him, and, with sickening ear,
He feels there is no other. The flushed cheek,
That had, a moment warm'd with mortal hope,
Fades to a damper paleness and he sinks
Submissive on his stone; while his weak pulse
Flutters and falters like a dying child's,
So day by day, and year by year, he sits
The victim of his own and other's crimes;
A living monument! till life itself
Becomes a lenghtened curse, he trusts to die
By spurning the scant food, which only makes
That life a living death; he turns away
Disgusted from the offering; and though worn
Almost to frightfulness, a spectral form,
Rejects the proffered scrap, and calls on death,
As he would call a friend of youth, to save him!
O! wretched beings! famine will not stay
To parley with despair; she urges him
Again, with double fierceness, to his food,
And the weak pulse revives again to beat
The melancholy hours; and thus he drags
The remnant of his being; no one sees
Or pities him; his varying agony,
Shut from the public view, disturbs no smile
Upon a happier cheek; no father craves
A blessing on his broken hearted son;
No mother bends for him; no brother round the walls,
That hold the playmate of his infancy,
Walks in his manlier sorrow, wistfully
To gaze upon his cell; the busy world,
With all the tumult and all the stir of life,
Pursues its wonted course; on pleasure some,
And some on commerce and ambition bent,
And all on happiness; while each one loves
One little spot, in which his heart unfolds
With nature's holiest feelings; one sweet spot,
And calls it *home;* if there is sorrow there,
It runs through many bosoms; and a smile
Lights up in eyes around a kindred smile;
And if disease intrudes, the sufferer finds
Rest on the breast beloved; outcast of all,
He sickens and *he* dies; and having finished
Th' expiatory pangs, and drank the cup
Of mortal suffering, is denied a grave.
And this is mercy—this is human mercy!
O! truly did he read the heart's deep folds
And the dark hues of its hypocrisy,
Who cried in bitterness, alas! for man,
Whose tender mercies in themselves are cruel.

DUNCAN ON CREEDS.

The following extracts are from Mr Duncan's late work on Creeds and Confessions of Faith. A brief account of the controversy will be found on the next page. Mr Duncan is a Calvinistic Presbyterian; but having expressed some views on the subject of Creeds and Confessions of Faith which some of his orthodox brethren thought a little heretical, he has been attacked by them with great rudeness and severity.

It is really a matter of deep regret, that subjects, of known and universal concern, should be systematically lifted above the reach of common minds. That those very things, which every man should endeavour distinctly and fully to apprehend for himself,—and particularly, when the means by which he may make them fairly his own, are really provided, and freely proffered,—must yet be encumbered by perplexing arrangements, which his fathers have thought proper to transmit. It is a deplorable state of intellectual existence—an inanity which all ought most earnestly to deprecate for themselves and their children. Religion is just such a subject; and, of that class of subjects, the most inestimable. In relation to it, the Scriptural injunction is, *let every man be fully persuaded in his own mind.* No man may neglect a peart of such great price. His soul is at stake; his decisions are for eternity; the operations of his mind, the affections of his heart, the habits of his life, after all the eulogy he may receive, and all censure he may incur, on earth, are all reserved for divine inspection, at a divine tribunal. The righteousness of those who have gone before him cannot save him; their iniquities cannot condemn him; and, that "the fathers have eaten a sour grape and the children's teeth are set on edge," cannot excuse him. He must answer for himself, and *for himself alone.*—Then surely not to think, not to feel, not to act, as personally accountable, is a spiritual delirium, which makes him the object of the profoundest pity; or spiritual aberration, for which theologians shall in vain attempt to apologize.—Tamely to surrender his personal independence; voluntarially to take refuge in the opinions of his fathers; or to permit others to impose on him such terms of communion in spiritual things; and offer him oral or written tradition, in room of the word of God, which melts and transforms the human heart; who would not call forth all his strength, and expend all his charity, in a determined effort to disenthral society from such an ill-fated system of mental and spiritual mismanagement?

These reflections do not proceed from a sickly fancy, insulated by its own feverish impulses from the actual circumstances of real life; ranging among dark forms of human sorrow, which have no existence; or dwelling upon fantastic visions which itself rapidly creates. The attributes of social life whether religious or political, are not always the the most delightful subjects a moral writer is called to canvas. We apprehend, we have been partially describing the situation in which creeds and confessions place the members of the church. Else, why should the denial of the *authority* of those ecclesiastical instruments, be considered as almost infallible proof of gross and soul-destroying heterodoxy? Why should an argument, made up of a detailed report of the opinions and practices of the fathers, be thought so conclusive?—Why should an honest and conscientious effort, to give truth a scriptural rather than a scholastic form, excite so many suspicions against him who makes it, and create so many heart-burnings in christian assemblies?

Suffer us to declare what we have been made to *feel* on this subject. Our own experience, to go no further than the discourse delivered at Princeton, is our voucher. We feel, that we cannot disown the supreme authority of our fathers, and determine to think for ourselves, without provoking the displeasure of professing christians. We feel, that we cannot furnish illustrations of evangelical truth, framed according to our own best conceptions, and modified to meet the peculiarities of the day in which we live, as far as we apprehend those peculiarities, without incurring the heaviest censure, under a gratuitous assumption that we are not "walking in the footsteps of the flock." We feel, that we cannot whisper a doubt as to the theological views of divines of "the olden time," or review the crude notions of our youth by the severer thought of maturer years, without finding our change to be our reproach, in the estimation of thousands whose opinion we value. We feel, that to abandon that mode of spiritual exposition, which makes every text to utter some Calvinistic or Arminian dogma; and to exchange it for that which brings up every conscience to the bar of divine revelation, to answer for *itself*; or which pours the full radiance of the Bible over the individual and social habits of men; is to subject ourselves to be reviled for a breach of ordination vows. *These things we have been made to feel*; and we cannot reject the testimony of our senses. The doctrines of our forefathers have been constituted, in practical life, the rules of our faith. We must have their ideas, their terms, their intellectual associations; every thing must be consecrated by antiquity, or we are not orthodox. Once more we ask, who would not labour to redeem society from such mental servitude? Who can suppose that he has too much to sacrifice, to bring men back to God, and to induce them to think for themselves, as if they had a mind and conscience of their own?

We propose a question, if it will not startle the reader as daring and presumptuous. Are we not, or may we not become, as good judges of the Scriptures, as any of the fathers? For example; when it is declared, that "God so loved the world as to give his only begotten Son, that whosoever believeth in him might not perish, but might have everlasting life;" can we not understand this overture, as well as any apostolic father? And after all that men, both ancient and modern, may say about it, must we not be personally taught its meaning by the Holy Ghost dwelling in us? Let us go a step farther, and ask another question. As to the application of scriptural principles to present circumstances, do we not understand them *better* than our fathers? They did not live in our day; they knew nothing of the peculiarities of our age; they could not foresee the operations of the public mind, under the full developement of political liberty, the large advances of science, the changes in language, or that enthusiastic spirit which now animates the Bible cause. We award to them, as we ought, closer and more accurate views of the circumstances of their own age; for we know comparatively little about them; but, as we value our responsibibility, we must judge for ourselves in this age, which God has committted to our thought and management. Then why must we be compelled to speak as they spoke, to write as they wrote, or to sing as they sung? If they thought it necessary to write creeds, does it follow that we must write them too? If they thought they had a right to frame a creed for themselves, does it follow that we have *not* a right to make a Creed for ourselves? If they were good and holy men, does it follow that we may not be good and holy men too?—Yet we cannot move a single step in this argument, without being reminded of the superior excellencies of our fathers, and hearing whole generations reviled by a charge of their dwarfish stature and diminutive powers. Has their authority foreclosed all discussion? Have their Synodical decrees irrevocably predestinated whatever may come to pass in these days, and sealed up all our ecclesiastical operations under an unchanging fate? We beg leave to examine this matter for ourselves; and ask our brethren to suffer us to discuss it in a candid, manly and christian manner. Our petition does not transcend the rights which are secured to us by the word of God, and the republican institutions of our own happy land.

We do not think, as has already been observed, that the testimony of the early fathers is worth half the credit, that is so gratuitously conferred upon it; to whichsoever side of the present controversy it may be favorable. Of the value of creeds, and of the authority by which they are imposed, we are fully as competent to judge as they were. They were men like ourselves; and sinful men, and very sinful men too, as well as those of the present day, who must now breathe by their good will. We moreover do not think, that the early ages of christianity afford any evidence in favour of creeds, as they are at present forced upon our attention; but that their evidence is entirely against the popular opinion on this subject.

We intended some time since, (but have been hindered hitherto) to say a word respecting a pamphlet which we received from Philadelphia, entitled "Prospective Theology, or a peep into hell," &c. We now find our object in noticing it better accomplished than it would otherwise have been, by extracting from the New York Christian Inquirer, the following remarks on the same book, together with the one which called it forth.

We received, through the politeness of a friend from Philadelphia, a pamphlet, with the title, "Prospective Theology or a peep into hell," being a set-off to the book of Dr Ely, of the same city, entitled, "Retrospective Theology," or a peep, or a journey, or what ever else it may be called, into a world of spirits.

The best thing we can say of it is, just such a reply as the Doctor's dream deserves—quite equal to it in coarseness, vulgarity, and indecency, &c. though much above it in point of wit and intellect. We will not make extracts from it, for we think it can do religion but little service, to have its most serious and interesting truths made the topic of low ribaldry and profane merriment. If any book may safely be charged with having done fatal injury to the cause of religion and piety—with having done all that could be done in equal number of pages to bring christianity into contempt, and make its doctrines matter of jesting, and a tap-room joke,—it is the book of Dr E. Styles Ely, of Philadelphia. We do not envy him the feelings with which, when he grows old, (if he is not old already,) he will look on the miserable effort of malice and spleen he has put forth under his name. This we say, supposing the Dr to be in his right mind. But we are persuaded, from the evidence presented by the book itself, that he has lost his wits—that some unhappy calamity has, for a season at least, deprived him of a right use of his reason; and we are only amazed that those friends, who, we suppose, must have the charge of him, should have suffered him thus to commit his reputation, and that of his church and party. He is surely not in a fit state of mind to be allowed to act without an oversight. His friends and people are rather to be blamed than he.

It is not Unitarianism, or any other sect, that suffers from the publication of books like these. It is religion that is injured, They afford abundant food for the infidel and scoffer. The piously disposed of every sect, turn away from them with the disgust they must excite in every good mind, while they are eagerly caught up by those who are watching for a jest, at the expence of whatever is serious, and become in their hands a fit instrument of mischief and impiety.

THE ANGLO-SAXON CHURCH.

In Dr Southey's "Book of the Church," we have the following remarks relative to the early state of Ecclesiastical affairs in England.

The attainments of the clergy, in the first ages of the Anglo-Saxon Church, were very considerable.—King Ina sent for Greek masters from Athens; Aldhelm, Bishop of Sherburn, was versed in Hebrew; and Charlemagne was advised by Alcuin to send students from Tours to improve themselves at York.—But a great and total degeneracy took place during the latter years of the Heptarchy, and for two generations after the union of its kingdoms. It began from natural causes. In the beginning none but the best and finest spirits engaged in the clerical profession; men who were actuated by the desire of intellectual and spiritual advancement, by the love of God and of their fellow creatures. But the way of life which they had thus chosen was taken up by their successors for very different motives. Mere worldly views assuredly operated upon a great proportion of them; no other way of life offered so fair a prospect of power to the ambitious, of security to the prudent, of tranquility and ease to the easy-minded. Moreover, in the beginning the vital truths of Christianity were in full action, because the clergy were labouring to establish a religion essentially true; after they had succeeded, the gross corruptions with which it was mingled began to work.

These causes of deterioration were inevitable in the order of events; moreover the location of the parochial clergy upon their cures tended to the dissolution of manners and decay of learning; they were thus removed from superintendence, from the opportunities of learning and improvement, and in a great measure from professional restraint. But the Danes brought on a swifter ruin. Their fury fell always upon the monasteries, whither they were attracted by the certainty of finding large booty, and little or no resistance; perhaps also by hatred of a religion so strongly opposed in all things to their own ferocious faith and abominable manners. There they found not only the church-plate, and the abundant stores of the community, but the moveable wealth of all the surrounding country, brought thither in vain hope of miraculous protection. The annals of those disasterous times record nothing so minutely as the destruction of these extensive edifices, and the slaughter of their unoffending inhabitants. Scholars and teachers, for the monasteries were then the only schools, were indiscriminately massacred; books which were then so rare as to be almost above all price, were consumed in the same flames with the building: and this cause, were there no other, would be sufficient to explain the total loss of learning in the Anglo-Saxon Church.

When Alfred succeeded to the throne, there was not a single priest, south of the Thames, who understood Latin enough to construe his daily prayers, and very few in other parts of the kingdom. The monastic establishments throughout the island had been broken up. As the best means of restoring them he sent for a colony of Monks from France, and their pupils with them, who were training for the same profession. It was not, however, till many years after his death that monachism again began to flourish, through the growing ascendency of the Benedictine order, and the exertions of Dunstan, one of the most ambitious and least ambiguous characters in ecclesiastical history. The spirit of that corrupt church, which enrolled him among her Saints, is manifested no less in the course of his undoubted actions, than in the falsehoods wherewith they have been embellished and set forth; there is, therefore, no individual in English history whose life more clearly illustrates the age of monastic imposture.

ADVANTAGES OF REVELATION.

We give the following extract from an article entitled the "Expediency and Benefits of a Revelation," from the tenth number of Sparks' Theological Collections just published.

Again, the bulk of the world are too apt to form their notions of God from what they feel in themselves; from their own passions, and prejudices, and mistaken ideas of perfection. And whatever it be, that, for its grandeur or excellence, is the chief object of their admiration, they think they do him honour by making it a part of his character. Thus, for example, if any are naturally imperious, and eagerly desirous of popularity; if they treat their inferiours and dependents like slaves, and expect to have their favour purchased by cringing and flattery; such persons as these, misled and blinded by their passions, will be apt to imagine, that the great God likewise is highly honoured by magnificent temples, suppliant postures, fawning submissions, and a servile dread of his omnipotence; whereas, in truth, by representing him as being pleased with an useless exteriour pomp, and with those monuments of pride and tyranny, which can only pass, among the inconsiderate or the vain, for marks of just and substantial glory, they disparage and reproach his wisdom, and ascribe to him what is a weakness and blemish even in the human nature.

There are several other very gross and dangerous errours, that have sprung from the same source; of which I shall only add one more instance. Whoever has made just observations on mankind must be convinced, that the majority, in all degrees of life, are fond of power, of arbitrary rule, and exercise the measures of power, which they are possessed of, with severity and rigour. And from hence we are enabled to give a natural account, why the glory of God, his chief and supreme glory, has been made to consist in dominion, and sovereignty, and why his actions have been exempted from those general rules of equity and goodness, which are an eternal standard of right conduct to all intelligent beings without exception. But to show that this cannot be a point of true glory, it will be sufficient for me to remark, that if the rules above mentioned are not strictly and invariably adhered to, to be a sovereign can possibly signify nothing else than to be a tyrant.

Another way, which some have thought necessary to advance the glory of the Deity, is to represent the nature of man as totally *depraved and enfeebled*, and to ascribe the whole of his conversion from a course of vice, which is perversely styled his *natural* state, and of his progress in true Religion and virtue, to a divine uncontrollable influence. But by this scheme, the freedom and morality of human actions are destroyed; the sins of the most obstinate and hardened offenders, who are unable of themselves to correct their errours, and are denied the necessary supernatural assistance, are excused; the piety of good men loses all its hope of a reward; the general exhortations of the Gospel to repent, and turn from our evil ways, and its promises and threatnings, proposed as motives to such a reformation, are rendered impertinent and trifling; and with all these harsh consequences, even the grace of God is not more exalted and glorified, than it is by the contrary scheme. For, surely, it must redound as much to the honour of his goodness, if the important business of religion be performed by the strength of natural faculties, which we originally derived from him, as it can do to suppose, that all mankind are blind unactive machines, determined and constrained to be religious by his immediate and irresistible impulse.

CHRISTIAN REGISTER.

BOSTON, SATURDAY, JUNE, 4.

Foreign Missions. There is much difference of speculation among the benevolent of the present day respecting the manner of conducting foreign missions, and especially the missions to India. Many excellent men doubt, indeed, the expediency and advantages of any missions to India. For ourselves we have never doubted the advantage of missions properly conducted. That there have been many indiscretions in the manner of conducting most of the missions that have been established in India, and much waste of money, is not to be doubted. Those who engage in missions now may profit by the experience and the failure of others. We have just received a letter from the Rev. Mr Adam, of Calcutta, in which he alludes to the subject of foreign missions, and particularly to the increasing interest which Unitarian Christians have taken of late in the state of Christianity abroad; by which he probably refers to the efforts they have made to ascertain the state of feeling in relation to Christianity among the natives of India, as well as the most judicious and practicable means of leading them to consider, understand, and yield assent and obedience to its truth.

The following is an extract from the letter which we have mentioned above:—

It affords me sincere pleasure to learn the increasing interest which the Unitarian public in New England are taking in the cause of Foreign Missions; a subject which surely deserves more attention from them than it has yet received. I trust that the period is not distant when Unitarians will not be behind other Christian denominations in their endeavours to extend the blessings of pure and undefiled religion.

In a letter to the Rev. Mr May, of Brooklyn, Conn. (with a perusal of which we have been politely favored,) Mr Adam expresses his opinion very freely respecting the circumstances of the persons to be employed as missionaries. He thinks that none should be thus employed who have not sufficient property of their own to support themselves and their families comfortably; and that the business of the missionary societies should be to furnish to missionaries the means of qualification for the office, and the particular means of usefulness when actually engaged as missionaries. We are allowed to give the following extract from his letter to which we have just alluded.—

"In other words," [says Mr Adam] "missionaries should be only such as are able to support themselves and provide for their families; and missionary societies should devote their entire funds to the promotion of true religion. I despair of seeing other christian denominations ever adopt such a principle, and at present they ought not to adopt it until they have adequately provided for the families of existing missionaries; but Unitarians have not yet pledged themselves to any particular system, in conducting foreign missions, and if they were to adopt it, it would be an honourable distinction to them as a sect, and would at the same time, I am persuaded, prove eminently conducive to the respectability and success of those whom they may employ for the propagation of Christianity in foreign countries. I have not time to dwell upon this idea, and illustrate its importance as it presents itself to my mind; but I offer it for your consideration and doubt not if you approve of it that you will recommend the subject to the attention of your brethren and fellow Christians."

The following paragraph, containing the deliberate sentiments of one who has every opportunity of judging correctly, and who has furnished sufficient evidence of discretion and judgment, is highly encouraging to the friends of the Unitarian cause in India.

"Two Unitarian missionaries possessing common talents and acquirements, genuine and consistent piety, prudent zeal and a moderate competency would do more good in Calcutta, than, as far as my information extends, in any other part of the world. I cannot say that the harvest is great, but the soil is fully prepared to receive the seed that may be cast into it, and if Unitarians will only be faithful to the cause they love, the result cannot be doubted."

Duncan on Creeds. During the year 1824, the Rev'd. John M. Duncan, Minister of a Presbyterian Church in Baltimore, was called to deliver a Discourse before the Directors and Students of the Theological Seminary at Princeton. The Discourse was called "A plea for ministerial liberty," and was a decided and bold expression of his opinion of the injurious tendency of human creeds and formularies, in religion. The independent and decided manner in which he speaks of the right of private judgment and the energy with which he inculcated the importance and duty of forming our opinions each one for himself, from the Holy Scriptures alone, awakened the jealousy and the complaints of some of his orthodox brethren, and subjected him, as is usual in such cases, to many unkind and severe remarks on the part of those with whom he had formerly associated and sympathized.

Soon after Mr Duncan's Discourse was delivered Dr Miller addressed an introductory lecture to the students of the Theological Seminary, selecting for his subject, "The utility and importance of creeds and confessions;" and though he did not allude to Mr Duncan's discourse, yet the connexion between the two productions is said to be strikingly apparent. The two productions, viz. Mr Duncan's and Dr Miller's were sometime after reviewed in the Christian Advocate. Mr Duncan has since published a volume of nearly 300 pages, in which he defends the ground which he took in his discourse before the Students of the Theological Seminary. The book may, perhaps, be considered properly a reply to Dr Miller's lecture delivered before the same students soon after Mr Duncan's discourse.

The review to which we alluded alove, and which appeared in the Christian Advocate is commented upon in the following manner, by Mr Duncan, in the introduction to his book.

"This piece of rude criticism, it is understood is from the pen of Dr Green, who perhaps thought that the young heretic was escaping too easily from public reprobation, or that his "strange discourse," was passing too quickly into oblivion. Of his production I scarcely know what to say. It would be far more unpleasant to me, than offensive to him, to state its general character; and it must be left with the reader, to condemn or approve as he may think proper. Had it been a young man, proud of his portly mein and his sinewy arm, who had taken up the gauntlet, and treated me with such lordly disdain, I might have, perhaps, ———at least exhorted him to keep a stricter watch over his own heart, lest in old age a bad temper should be his besetting sin. But, alas; it is an old man, whose declining years no youngman is permitted to distract. I cannot strike my father—my heart would fail me. It is an old minister of the gospel, a character and personage whom all the world should hold in high veneration; and whom all the church should desire to see "such an one as Paul the aged." My hands are tied, and I can only say, that young ministers of the gospel calculate to receive very different treatment from those who have gone before them in the arduous work to which they are called; they hope ever to find such individuals to be helpers of their joy."

AMERICAN BIBLE SOCIETY.

On Thursday the 12th inst. was celebrated in New York the ninth anniversary of the American Bible Society.

It appears by the report of the Treasurer that the receipts of the Society during the last year, amounted to $46,601, being an increase over the last year, of $4,589. During the year past 22,750 English Bibles have been printed by the Society, and in the same time, 23,000 English Testaments, and 2,000 Spanish Testaments.

Forty-five new auxiliary societies have been formed during the year. The whole number of auxiliaries is 452.

The Managers of the Society have been animated in their work by the readiness with which the Bible has been received in South America, and the evident softening of the prejudices of the people in relation to the circulation of the Scriptures.

Original Communications.

FOR THE CHRISTIAN REGISTER.

REMARKS ON EDUCATION.

The only rational object of education is to make perfect human beings. It is not to give men well formed, vigorous and active bodies merely, to fill their minds with knowledge, nor the heart with pure sentiments and affections as the source of every thing that is good in conduct, but to do all this in harmony and connexion. No one or two parts of this system can ever be successfully accomplished, while the other one or two are neglected; for the individual is made up of a coporeal, an intellectual, and a moral constitution, all equally important in themselves considered, and in their mutual relations and reciprocal influence on each other. Hence the only plan of education which nature can recognize or approve, may be compared to the construction of an edifice, which consists of the essential parts of a foundation, a body, and a roof, no part of which can be omitted without leaving the fabric imperfect and unfinished.

And yet most of the civilized world have been such miserable architects as to imagine and to act as if they could erect the centre and summit of the building, and find this adequate and useful, without the labor and expense of laying a basis for the entire structure.

The first argument in support of this view of our subject, may be drawn from the partial and imperfect results of the prevailing modes of education. On this point individuals will differ in opinion. Some who have never conceived of any thing better than what they see,—that youth acquire in some way and in some time or other, the elements of information, will think we are doing well enough, while others, for reasons which shall appear in due time, will think differently.

So far as the corporeal organs and the mental faculties are formed and unfolded at the same time, so far they should all be cultivated together.

As the material organs, however, are sufficiently advanced to be improved by exercise, before much can be done with the intellectual and moral powers, physical culture should for the first years of life, be the leading object of attention.

I would not, however, be understood to say that the first ten years of existence, for instance, should be exclusively devoted to the body, for this would be both unprofitable and impracticable; because any series of operations suited to promote the wellbeing of the child, must do a great deal for his mind, as will be obvious to any one who has tried the experiment, or will reflect on the subject. While he is taking exercise in the open air, his attention will naturally be excited by the objects around him, and if he is judiciously conducted, his attention will be directed to one thing only at once till he has formed a clear and accurate idea of it, and so impressed it on his mind as to enable him to treasure it there for future use.

He will also be led in due time to compare things together, to note their resemblances and differences, to arrange them, &c. Thus the mind will advance with the body; the latter being the primary, and the former the secondary object of his parent, instructor, or friend.

When the little pupil has thus been rendered healthy, sprightly and strong, he may be permitted or invited to open a book and to learn his letters, if this can be done as a sort of recreation, or he can be drawn to it by imitating others. While he is in other respects judiciously interested and occupied, no loss can arise from deferring to the fifth, sixth, or seventh year, any direct efforts to compel him to learn any thing from books. So indispensable to success and happiness is a sound body, that one rule in regard to mental labor should be respected through life; *whoever studies so long, or so intensely as to impair his health, at any age, will always be a loser by his indiscreet zeal and perseverance.*

After a few principles shall be well understood, and provisions made for their execution, it will be found as easy and convenient to carry on all the grand processes of education together, as it is natural and beneficial to do so.

We are so constituted as to love those changes of occupation, and that variety of pursuits which lead to enjoyment and satisfaction. No young person, or old one can advantageously exercise his mind, or his body alone, for a whole day, while there is abundant time and opportunity in every day for the due engagement and progress of each, in those changes of occupation and alternations of activity and rest, which *both* relish and require. But alas for both, we exercise each separately to excess, or leave each to rest in idleness, without providing for the relaxation and refreshment of either in the employment of the other.

We thus have all sorts of deficiencies and excesses, with but little of the proportioned and harmonious blending of action and repose which is so attractive and fruitful in the work of education. It is thus in morals. What youth was ever made better by devoting an entire day to moral instruction?

Religious and moral advancement, which is the great concern and business of life, cannot be begun too early* nor continued too late.

The highest attainable degree of human excellence cannot be secured by cultivating the moral faculties and good affections alone. These faculties and affections are to be exercised, strengthened and matured by short lessons, occasional hints, by example and practice, in connexion with the other daily instructions and occupations of life, by pervading and sanctifying them all.

But is all this practicable? why not? It only requires a wise improvement of time and means.

Excepting direct religious instruction, all this course is in successful progression in the recent gymnastic schools of Europe, and will be so here whenever the attempt shall be properly made to effect it. Education is to be carried on by a series of appropriate and diversified exercises succeeded by sufficient intervals of rest. This axiom is equally applicable to all its various branches. Too much and too little exercise are both injurious, while every organ and every faculty, duly exercised, increases in capacity, in vigor and address. Let us take an example.

"When, however, we find that Hottentots and American savages will outrun wild animals in the chase, will pursue and hunt down even deer; that they will accomplish long journeys on foot over the most difficult countries, where there is no path to direct, and every obstacle to obstruct their progress; that the effeminate Hindoos, as we frequently call them, will keep up with horses, and perform astonishing journeys in a short time; that the South Sea Islanders amuse themselves for hours together by swimming about in the strongest surf which would instantly destroy a boat or vessel; we shall be obliged to allow that the forms and proportions to which we are most accustomed, are not essential to bodily vigor and flexibility of movement. Our inferiority, in these respects, arises from want of exercise, not from organic deficiency. Civilized man is ignorant of his own powers: he is not sensible how much he is weakened by effeminacy, nor to what extent he might recover his native force by vigorous exercise of his frame." These are the sentiments of Mr Lawrence, a distinguished surgeon and author, of London.

That exercise is the mighty instrument which is to correct whatever is erroneous, and to supply whatever is deficient in our attempts at education, will not be admitted without some observation or experience,—and yet nothing is more certain, or susceptible of demonstration. Comparative trials will establish the fact at once, This agent in the meantime, for illustration, may be compared to the power and effects of heat; if too great in degree, or too long applied, it injures or destroys; if too low in degree, or too long intermitted in application, it is nothing; while in due force, in regulated action and intermission, it is triumphant and irresistible.

What then is exercise? It consists of three kinds,—active, passive and mixed.

Of the first class are walking, running, dancing, swimming, leaping, &c.

Of the second class are travelling in an easy carriage, sailing, and such other modes of gestation as require no effort of the voluntary muscles. Of the mixed kind are riding, swinging, &c. To form a just idea of the nature and effects of active exercise, we must attend to the local and general phenomena which attend and follow it.

First, the part exerted is seen to swell by an increased afflux of blood into its vessels, the local temperature is raised. If the motions are brisk and long continued, lassitude takes place, and extra efforts are required to sustain them; if sufficiently protracted, inflamation ensues. If, on the contrary, after suitable intervals of rest, the motions are several times repeated, the part exercised will acquire a power and perfection of moving which it never before possessed. More nutrition is appropriated, imparting additional bulk, new energy and animation. When the exercise is general, these efforts take place throughout the whole system. My countrymen are but half what they might be made if due attention were paid to the improvement of the human *animal* by the parent, the teacher, and the magistrate.

This education of the body in aliance with the other inseparable parts of a perfect cultivation, would give us the enviable union of Roman bodies, Athenian minds, and American hearts. Nothing else can give us the combined advantages of the rude and civilized states of society; and no education is so good as it might be rendered which does not secure these results. J. M.

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*"O that I could open to you the little breasts of your offspring, and show you the gradual and certain process which is carried on from the moment of birth. There might you see dispositions forming, passions generating, prejudices starting into life, and all the future character bound up in the narrow compass of an infant's mind.

"Do you ask when education should commence? Believe me, it has begun. It began with the first idea they received. the inconsiderable idea of circumstances and example. While you are waiting for the understandings to gain strength, vice, folly, and pleasure have not waited for your dilatory motions. While you are looking out for masters and mistresses, the young immortals are under the tuition of innumerable instructers. Passion has been exciting, and idleness relaxing them, appetite tempting, and pleasure rewarding them, and example has long since entered them into her motley school. Already have they learned much, which will never be forgotten; the alphabet of vice is easily remembered. Wait then no longer, here their instructions commence.

The ground is already softened, the season is far advanced, and while you are either sleeping, or making arrangements, or waiting for greater maturity, thistles are sown in secret. It is impossible to assign a period in the infant's life, in which something may not be done for its future disposition."—*Buckminister's* Sermon on Habit.

FOR THE CHRISTIAN REGISTER.

It is painful to observe the variety of faults which arise from that fondness for excitement so natural to the human mind. This is much to be regretted, since this principle, when controuled by reason and religion, becomes a powerful spring to virtuous action. Intemperance, that scourge of our country, dissipation, that enemy of intellectual and moral improvement, restlessness, that destroyer of domestic comfort, commonly, if we mistake not, grow out of the love of strong emotion. But besides these faults, which are more obviously its progeny, there are many others which we are not so much accustomed to trace directly to this source. Amongst these, we think, may be ranked the habit of *unintentional exaggeration*—a very common fault, and which can only be guarded against, by a strict government of the principle from which it springs. It is the pleasure which the mind feels in being moved, that betrays and holds truth and judgment in captivity.

Truth is the bond of society. Unless we can depend upon the testimony of each other,—unless bound together by confidence,—we are isolated beings, with nothing in this world upon which the mind can securely dwell, except the small space within our own vision. It is therefore highly important to the good of society, that we should check the disposition to look at objects through the vivid colouring of a warmed imagination, and cultivate the power of seeing them as they really exist. In some respects the person who hurried on by feeling heedlessly distorts the truth, is more dangerous than he who wilfully misrepresents it. The character of the latter is soon detected, for voluntary falsehood is a vice too base to exist where there is not great moral degradation. But the habit of involuntary exaggeration, if it may be so expressed, can, and often does exist in connection with many and great virtues.

This propensity discovers itself under a variety of forms. But perhaps, none is more injurious in its effects than the false estimate of character which is made by those who indulge themselves in it. They meet with a kindred mind, or with one possessing some attractive qualities; but not content with the kindly sensibility which the reality might gently awaken, they deepen the colouring of every virtue and avert the eye from every fault, till the creature which their own imagination has adorned becomes sufficiently dazzling to produce that stormy sensation in which they make their happiness to consist. Nor are they satisfied with deceiving themselves, but in their representations of this favoured object, they draw out the picture of their own mind and leave the truth to be gathered as it may by the observation of the more calm and judicious. While they are little aware of the wrong they have done to him, whom their heated fancies have so exalted; for when we have once shrunk with a feeling of disappointment, from the person who has been overrated and too highly extolled, it is difficult to recover the candour and generosity of disposition with which we ought to view all with whom we come in contact. A tendency to magnify, leads also to the contrary extreme; the censure is often as much beyond truth as the praise, and he who has been so unfortunate as to offend the taste or wound the pride of those who make feeling their guide, will have little to hope from their justice; since those who depend for the interest of existence on such means of excitation, do not confine themselves to subjects of pleasurable emotion but seize upon any that will rouse and animate; it is of little consequence whether it be applause or blame, provided the matter be equally stimulating. To this propensity for excited feeling may we not attribute the disposition which we sometimes observe in very good people to aggravate the misfortunes of others, to look at them through the gloomiest medium, to refract and bend them into a thousand distortions, till with honest grief they relate the circumstances under impressions so foreign from the truth as unnecessaryly to multiply occasions of commiseration. How many tears are shed, how many sighs are heaved from an aching heart, for troubles which would hardly demand from the most wakeful sympathy one deepened breath, had they not received a shade from every mind through which they passed, and come at last to a distant friend enveloped in so many dark folds as to conceal effectually the light of truth. But the attempt would be vain to point out the manifold evils which flow from the want of a strict adherence to truth.

Truth in its safe simplicity continually requires the suppression of feeling and the exercise of cool judgment, but the advantages which result from a close observance of it, amply compensate for all the watchfulness and all the restraints it may demand. The good to society is incalculable, and to the individual who studies to be governed by it, the reward is large and sure. Illusion it is true may bestow a momentary triumph to the spirits, it may give a deeper interest to the present moment, it may impart a transitory self-complacency in the conscious sympathy with joys or sorrows that have been swelled into magnitude for that very purpose. But life in surely too short to be wasted upon fiction—there are legitimate occasion for the healthful exercise of every affection and faculty of the heart and mind—and objects of rational and quiet enjoyment. Let us then learn to be satisfied with the calmness of truth, and to habituate ourselves to the humble but useful employment of suppressing undue admiration, of subduing prejudice and unqualified dislike, of making that calm investigation of facts so necessary to prevent mistake. In short, let us learn to suspect the impulses of sudden feeling and enthusiastic warmth, and to wait for the assistance of reason to aid in our decisions. It is only thus that peace can be gained, for that mind is ever afloat which is left to the fluctuating suggestions of its own imagination. Calmness, the result of truth, is a striking and beautiful characteristic of our Saviour. We cannot discover a single instance of greater feeling than the occasion demanded. His sensibility was proportioned with affecting simplicity to the circumstances which elicited its expression—his joy and his sorrow whether for himself or others, harmonize with the truth and are always measured by it. V.

TO THE EDITOR OF THE CHRISTIAN REGISTER.

SIR....The following paragraph was written a month or two since, and withholden only, from motives of delicacy towards the lady in question. But a powerful sense of the intrinsic value of intellectual ability, together with the responsibility which rests on society, to cherish talent wherever it appears on the side of true virtue, induce the writer at this moment, to wave objections and do justice to worth, by inviting the attention of the wise and good to the beautiful novel of "resignation"—*now* issuing from the press.

"Permit a reader of your useful paper, to thank you for the beautiful little treat lately given to the public in two poetical effusions over the signatures of Elizabeth and Mary, the one on Christmas, the other headed "the Cottages." They are a small specimen of the style and tone of sentiment prevalent in the work now asking the benevolent patronage of the ladies and gentlemen of this City and its vicinity, entitled "Resignation, an American novel, by a lady."—The writer of this article, has very lately been so fortunate as to become well acquainted with the intelligent and excellent authoress, whose talents promise much; and who, under the pressure of severe trial, is at this moment, exemplifying in her own conduct, the heroic virtues of heart-felt Christianity, which she has beautifully illustrated in the work above mentioned. In conformity with the rational and enlightened benevolence of Bostonians, there is much hope and little doubt, that they will distinguish and duly appreciate by timely attention, the intellectual efforts of this deserving daughter of science and virtue.

Boston 2d *June*, 1825.

Mr REED.... "The Bible Society of Massachusetts" will hold its Sixteenth annual meeting, on Thursday, the 9th instant, in the First Church, at 11 o'clock, A. M. when a discourse will be delivered by the Rev. Elisha Fiske, of Wrentham, and a collection taken to promote the benevolent objects of the institution. As this is one of the few religious societies remaining, which is entirely free from a sectarian bias, its members and officers being composed of the various denominations of christians among us, it is hoped, that the attendance and the contribution, on the occasion will evince, that we can feel interested in a cause, which does not exclusively favour our sectarian peculiarities; and that we earnestly defend, as a leading doctrine of the Reformation, the sufficiency of the scriptures to make men wise unto salvation.

FOR THE CHRISTIAN REGISTER.

NOTICE TO "*G.*"

In a few days, I shall be "the editor of the Christian Mirror" no more. Since I received your last address to me in the Christian Register, I have made strenuous efforts to give it due attention before the present time. But the labours incident to a change of residence and occupation have prevented, and must necessarily prevent me for some time to come. I give you this notice, that you may not suppose I have thrown by your address in disrespectful silence; and that no persons, who believe either with you or with me, may draw any improper inferences from the fact that no answer has appeared. I hold myself under obligation to reply to you, if my future engagements will possibly admit of my doing it with sufficient deliberation. *Ed. of the Christ. Mirror.*

May 26.

OBITUARY NOTICE.

The followieg brief but very just Obituary Notice of a citizen of distinguished worth, is from the Daily Advertiser of the 30th instant.

In Dorchester, John Howe, Esq. of this city, aged 59 years. Of Mr Howe, it may be truly said, it is difficult to speak in terms which shall do justice to his merits; for the unpretending virtues which characterized the living, seem to forbid all panegyric, upon the dead. The loss of such a man, however severe, is not confined to family connexions, but will be extensively felt in the community.

He possessed in an eminent degree those qualities which rendered him a useful member of society.—With a good natural understanding, improved by careful observation and reflection, he had in his intercourse with the world acquired much valuable information. His integrity and candour, and the lively interest which he took in the welfare of others, procured him the confidence and esteem of an extensive acquaintance. Placed by his fortune, the reward of industry and cautious enterprise, above the reach of want, his plain unassuming manners, independence of feeling and benevolent disposition, made him familiar with the rich and regardful of the poor. He was particularly fond of the society of the intelligent and well informed, and his house was the frequent resort of the clergy and men of education. For several years he was one of the representatives of Boston in the State Legislature, but unambitious of public office or distinction, he sought, rather in the active duties of private life, to extend his usefulness to all classes of the community. He was a friend to order and good government, and evinced by his exertions, a strong attachment to our civil and religious institutions. In short, his life seems to have been spent in the consciencious discharge of duty, and to have ended in the full hope of the sincere and unostentatious christian

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MASSACHUSETTS LEGISLATURE.

SENATE.

Friday, May 27. The Rev. Mr Sprague, having given his cousent to the publication of his Sermons it was ordered that the usual number be presented for the use of the members.

Considerable business was done in concurrence, the details of which will be found in the proceedings of the House.

Saturday, May 28. A report of the committee on the returns of votes for Counsellors and Senators was accepted.

The Senate proceeded to the choice of a chaplain for the Senate. The whole number of votes was 31, of which the Rev. Samuel Barrett had 22, and the Rev. Benjamin B. Wisner, 9. A committee was appointed to wait on Mr Barrett and inform him of his election.

Monday, May 30. The business of this day related chiefly to the subject of filling up the vacancies of the Senate.

The Rev. Mr Barrett signified his acceptance of the office of Chaplain.

Tuesday, May 31. The vacancies in the senate having been filled, [see journal of the House] the Hon. gentlemen came in, were qualified and took their seats.

The Chaplains of the two houses were requested to interchange their official duties. Several petitions were referred.

Wednesday, June 1. Several committees were appointed, and some business of a local nature transacted, and the Senate met the House in convention for the choice of Counsellors. [See journal of the House.]

Thursday, June 2. Leave for a bill was granted on petition of H. A. S. Dearborn. Friday was assigned for the consideration of the Governor's speech.

HOUSE.

Friday, May 27. Several petitions were read and committed.

A committee was appointed to consider the expediency of passing a general law, to preserve forests and woodlands against fire.

A committee previously appointed, reported that the Governor and Lieut. Governor elect would meet the two branches of the Legislature at 12 o'clock, this day, for the purpose of being qualified for the discharge of the duties of those offices.

The Rev. William Jenks was chosen chaplin of the House for the ensuing political year.

At 12 o'clock the two Houses, agreeably to previous arrangement, met in convention in the Representatives' Chamber, when the Hon. LEVI LINCOLN, and His Honor MARCUS MORTON, came in, attended by the Hon. Council, the Secretary of the Commonwealth, and the Sheriff of Suffolk, and took and subscribed the oaths and declarations required by the Constitution of this Commonwealth, and a law of the United States, to qualify them for the discharge of the duties of the offices of Governor and Lieut. Governor of the Commonwealth, for the year ensuing, to which they have been respectively elected. The usual proclamations were then made, after which His Excellency and their Honors withdrew, and the Convention separated.

Several petitons were read and ordered to lie on the table.

Saturday, May 28. The principal business of the House this day, consisted in the appointment of the usual committees, and in reading petitions &c.

A committee was appointed to consider the expediency of providing by law for the stapling and inspection of wool, within this commonwealth.

A debate arose in the House on the constitutional question whether the House had a right to a voice in determining who were the candidates for the vacancies in the Senate.

Monday, May 30. The subject of filling the vacancies of the Senate, again came before the House.

In the afternoon of this day the two Houses met in convention to fill the vacancies in the Senate. The following gentlemen were elected. Hon, Stephen White, for Essex, Samuel Hoar, Jr. Esq. for Middlesex. William Eaton, Esq. for Worcester. Henry Gardner, Esq. for Norfolk, and Justice Willard, Esq. for Hampden.

Tuesday, May 31. In convention of the two Houses, nine gentlemen of the Senate (Messrs. Winthrop—Noyes—Keys, W. Ellis—Mills—Shears—B. Ellis—Dimmick and Pratt) were chosen counsellors, who have all since declined. Edward D. Bangs, Esq. was elected Secretry, and the Hon. Nahum Mitchell, Treasurer for the ensuing year.

A committee were appointed to report on the expediency of revising the law for restraining the taking of excessive usury. Several petitions were read and referred to appropriate committees.

Wednesday, June 1. Several petitions and remonstrances were received and disposed of.

In convention of the two Houses the following gentlemen were elected counsellors.

Hon. Aaron Hill, Nathan Willis, James Fowler, Edmund Cushing, Nathan Chandler, Stephen Barker, Jairus Ware, Thomas Weston, and Hezekiah Barnard.

A number of orders were passed, several petitions read and laid on the table.

Thursday, June 2. The gentlemen elected councellors acccepted their appointment, and took the usual oaths in Convention of the two Houses Various petitions were received and committed.

The two Houses met again it convention, when His Excellency the Governor came in attended by the Lieut. Governor, &c. and delivered a speech.

The length of the Speech excludes it from our columns. His excellency warmly recommends to the attention of the Legislature the subject of internal improvements by the construction of Canals and Railways.

General Intelligence.

NEW CHURCH IN NORTHAMPTON. The corner stone of a new church, intended for the accommodation of the *Second* Congregational Society in Northampton, was laid in that place with Masonic ceremonies, on Wednesday, the 25th ult. and a plate with the following inscription was deposited under the stone:—

"The corner stone of this building erected for the accommodation of the Second Congregational Society in Northampton, was laid with Masonic ceremonies, on the 25th of May, A. L. 5825, by JERUSALEM LODGE, of the 10th Masonic District of Free and Accepted Masons, under the jurisdiction of the Grand Lodge of Massachusetts.

M. W. and Hon. JOHN ABBOTT, G. M.
R. W. and Hon. JOHN MILLS, D. D. G. M.

Glory to God in the highest, and on Earth, peace, good will towards men."

At the request of the Society a plate was also deposited with the following inscription.

"SECOND CONGREGATIONAL CHURCH, NORTHAMPTON. This Society for whom this house is to be erected was formed the 22d of February, and this Stone was laid the 25th day of May.

MDCCCXXV.

In the 171st year of the incorporation of this town; number of inhabitants 3300.

SIMON SANBORN, Principal Architect.

Behold I build an house to the name of the Lord my God, to dedicate it to him. 2 *Chron.* ii. 4.

This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent. *John* xvii. 3.

Stand fast therefore in the Liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage. *Gal.* v. 1.

In necessariis, sit unitas: in non necessariis liberalitas; in omnibus charitas.

After the ceremony the spectators repaired to the town hall where a prayer was offered by the Rev. Mr Hall, and an address by Charles E. Forbes, Esq. The exercises were closed with Prayer by the Rev. Mr Trumbull, pastor of the Baptist Society in Cummington.

The *Christian Freeman*, of Greenfield, has the following pertinent remarks in relation to the circumstances of the new Society, and the principles by which they are governed.

"The facts which gave rise to this society have been long before the public. Although the want of good faith and kind feeling, which was exercised toward those who have formed the new society, were no small trial to them in the first instance, yet they have experienced great satisfaction, in witnessing how much sympathy was felt for them, and how pointedly the treatment they received was reprobated, by almost every portion of the community. Their exertions have been crowned with success, beyond their most sanguine anticipations, and the stand they have made, in defence of christian liberty promises to produce a happy effect upon the surrounding community. They did not struggle to advance the interests of a party, or to build up a sect; but to promote a spirit of liberality, and to put christians of every denomination upon a footing of equality. The church is to be founded on the broadest principles of christianity, and is intended to support the fundamental doctrines of the reformation, *the sufficiency of the Scriptures, and the right of private judgment.*—The spirit of exclusion, intolerance and illiberality, is no less opposed to to the intelligence and feeling of the community at large, than to the genius of our constitution."

BUNKER HILL MONUMENT ASSOCIATION.

The Executive Committee of the Bunker Hill Monument Association have the honour to give notice that *the corner stone of the Monument* will be laid, with Masonic ceremonies, on the seventeenth day of June, being the *fiftieth* anniversary of the Battle, in the presence of the Association; in presence of the *survivors of the battle*, and in presence of such distinguished persons as may be invited to attend at this solemn celebration.

As it is impossible for the committee to present invitations to all persons, idividually, whose presence is desired, they are compelled to take this public method; and, therefore,

In the name, and behalf of the Bunker Hill Monument Association they request the favour of the attendance at the laying of the Corner Stone, of

All the survivors of the battle, for whom an appropriate badge will be provided;—

All the surviving officers of the revolutionary army, for whom, also, an appropriate badge will be provided;—

And all officers of the *army* and *navy* of the U. S. and of the *militia*, in uniform.

These and all other persons invited to join in this solemnity, are requested to be present at the *State House*, in Boston, on the morning of the seventeenth of June, *precisely* at *ten* o'clock, at which time and place, a procession will be formed, and will move under military escort, to the ground where the battle was fought.

When the Corner Stone shall have been laid, an *Address*, on the great event, thus commemorated, will be delivered by the *President of the Association*.

After the Address, such members of the Association, and other citizens, as shall have provided themselves with tickets, and such guests as shall have been invited to dine, will proceed to a place prepared for such repast, as the nature of the occasion alone permits; pursuant to such notice as may be given by the Committee appointed to act on this subject.

Notice will hereafter be given, indicating more particularly the different places, where the constituent parts of the intended procession will be assembled, and formed; and more fully explaining the entire arrangements for the day.

WILLIAM SULLIVAN,
SETH KNOWLES,
SAMUEL D. HARRIS,
THEODORE LYMAN, Jr.
} *Executive Committee of B. H. M. A*

GENERAL LAFAYETTE. The passengers in the steamboat Mechanic, of which our venerated Guest was one, have published an authentic account of the loss of that vessel, in the night of the 8th May, in the Ohio river. The General was aroused from his sleep by the information of the master of the boat, that "she had snagged and must soon sink."—The General dressed in haste, and was saved in the yawl, as were all the other passengers. The loss of the General and other passengers, and also of Capt. HALL, was very great.—The Captain in his devotion to the safety of the passengers, left his secretary, containing $1300, in the boat, which was sunk. The snag was concealed some distance below the surface, more than fifty yards from the shore. The General has published a card in the Louisville paper, in which he says, "I eagerly seize this opportunity of doing justice to Capt. Hall's conduct; and acknowledge my personal obligations to him."

A letter from the General, received in Philadelphia, says, "He expected to be at Pittsburgh the 28th or 29th of May; and in Boston, by the way of Albany, the 16th June;—in New York on the 4th July,—to go thence to Washington to take leave of the President and other friends, and to sail for France on the 15th August."

The General mentions, that among the papers he lost by the steam-boat accident, were all his letters to be answered, and a number of answers which he had prepared during twelve days navigation. Beside throwing his correspondence into confusion, the loss will be severely felt by the lovers of fine writing, sound political morality and good feelings. *Centinel.*

NEW-YORK, May 28.—*The U. S. Sloop of war Wasp.*—It appears by the late English papers that the British ship Spring-Grove, was some time last year wrecked on the coast of Barbary, and the crew, as is usual on that coast, made prisoners by the predatory Arabs, by whom they were held in the most cruel bondage, until rescued by the ever amiable and benevolent Mr Wiltshire, British Consul at Magadore. It further appears that while the Spring-Grove's people were with the Arabs, an old chief informed them, that some years ago an English ship of war was cast on the shore, and that the Arabs on going down to plunder them, were resisted, and driven back after a dreadful conflict, when the Arabs being reinforced, the attack was repeated a second and third time, until the unfortunate crew were overpowered, and all put to the sword. From the relation of this horrible tale, and the fact that the Wasp was last seen on that coast, it has been surmised that she was the unfortunate ship alluded to; the surmise, however, we consider to be ill founded, for Capt. Paddock (who was also wrecked upon that coast, as long ago as 1800, and whose Journal was published in one of the editions of Riley's Narrative) relates the very same story, as that now told by the Spring-Grove's people. The latter then must have read Paddock's Journal, or have been told the same in Africa, probably by the same old Arab *Ahamed*; in either case the Wasp could not have been the vessel, since she was lost in 1814, and the other prior to 1800, thus leaving the melancholy fate of this unfortunate ship and crew, still in profound obscurity.—*Albion.*

NEW-YORK, *May* 30.—*From Campeachy.*—The Tampico, at Baltimore on Saturday, in 14 days from Campeachy, has brought accounts, that the expedition against Cuba had been abandoned, as a visionary scheme, and its commander, Gen. St. Anna, sailed from Alvarado two days before the Tampico left, having been ordered to Mexico by the sovereign Congress. The country was said to be in an unsettled state, and no security in doing business—American produce a mere drug, and the productions of the country very high. A large force was constantly kept up in the provinces of the Yucatan—the regular troops amounting to about nine thousand. Gen. Moro was commander of the province.

CREEK INDIANS. The Darien Gazette states that at a meeting of the Creek Indians, they resolved that they would not take a dollar of the money stipulated to be paid for their lands, and that they would not abandon the land, that they would not make war on the whites or shed their blood, but if they were turned out of their houses, they would die at the corner of the fences, &c. It was rumoured at Milledgeville that a great council of the Indians was to be held to deliberate on the propriety of commencing hostilities, on the party in favor of the treaty, and it was apprehended that a civil war would ensue.

MACKEREL. The Philadelphia papers state that the mackerel fishery off Cape May is extensive and increasing—that 130 vessels were then lying at Cape Island—mostly fitted out at ports at the eastward of Boston, the crews amounting to upwards of a thousand men. One boat caught more than 90 barrels of mackerel in one day. The boats average from 25 to 30 barrels a day.

The Portland Patriot states that the falls at Kennebunk, together with the soil on both sides the River, have been purchased by a company at Philadelphia, for the purpose of establishing factories at that place.

NEW YORK JUDICIARY. A committee of the New-York bar has made a report on the defects of the Judiciary system of that state, They say they consider the present system, as organized by the new constitution and the subsequent acts of the legislature, a total failure. It has neither lessened the expense nor abridged the duration of law suits. *Adv.*

We find the following paragraph in one of the western papers.

PEACE ENGINE. A gentleman of Ohio has published an account of some extraordinary inventions by him made, one of which he denominates a 'Peace Engine,' because it is much more destructive than Mr Perkin's Steam Cannon!—One single discharge of my peace engine, he remarks, may destroy one thousand men! and be as quickly repeated as the discharge of a pistol. There may be peace when every body's dead!

From Tallahassee we learn, that Col. McKee arrived there on the 7th inst. who is authorized by the President of the United States to select a Township of Land for LAFAYETTE. *Cheraw Intelligencer*

NEW-YORK, MAY 23. *Important from Cuba.* We have been informed by a gentleman of respectability, and on whose statement we can rely, that a treaty has been concluded between the French and the Spanish governments, by which the Islands of Cuba and Porto Rico are to be occupied, like Cadiz, with the troops of the former nation. Of 16,000 French soldiers now in the West Indies, 8000 are to be drafted for Cuba, and 4000 for Porto Rico; and the garrisons now occupying these places are to be disbanded and sent to Spain, or to some other station. A Frenchman has been appointed to succeed General Vives in the government of Cuba, which with, Porto Rico, is to be held by the French, until the alarm arising from revolutionary principles, and from the fear of invasion, has completely subsided. Whether Great Britain will admit this arrangement to be carried into effect, remains to be seen. She has from 17,000 to 18,000 troops in her West India Islands, and a powerful naval force, equal at least to that of France and Spain. It is scrarcely possible that so great a European force, can continue long on this station, without coming in contact with each other; and if the views of the different cabinets are not in union, we may expect soon to hear of some decided event arising out of the present uncertain state of affairs in this quarter of the world. *Eve. Post.*

GREECE. The *Constitutionel* of April 20, gives an article under date of Zante, March 13th, which states that the fleet of Ibrahim Pacha which sailed for Candia in February, was dispersed by a storm, so that only 20 vessels reached Alexandria; the majority were driven on the coast of Asia and Africa, and 30 towards the Morea. From these last, 3000 men landed on the coast of Modon and Coron. The Arcadians attacked them before they had time to form, and all are said to have perished in the action. Forty Greek vessels arrived in time to cut off the Egyptian division from the sea, and to block it up between Modon and Neocastran. The President, Conduriotto, commands in person the troops besieging Patras, amounting to 10 or 12,000 men. Another letter gives all the advantage to the Egyptians, and states that the Greeks were every where beaten.

In a late *Trealy* between Great Britain and Buenos Ayres, it is agreed that perfect liberty of conscience shall be granted to the subjects of Great Britain in Buenos Ayres, and permission to erect chapels and perform public worship according to their own creed."

The Provinces of Rio de la Plata also bind themselves "to co-operate in the suppression of the *Slave Trade*, and to prohibit it absolutely in their own dominions under the most penal sanctions."

The Portsmouth Journal well observes, in relation to these features of the treaty,—"No anticipations of the fortunes of the human race appear extravagant, when the Spaniards of the provinces are ready to grant perfect liberty of conscience, and to co-operate zealously in the suppression of the slave trade."

MARRIAGES.

At Kings Chapel, in this city, on Wednesday morning, by Rev Dr Freeman, Rev Samuel Joseph May of Brooklyn (Con) to Miss Lucretia Flagg Coffin, daughter of Mr Peter Coffin of Boston.

At Pittsfield, Professor Chester Dewey, of Williams Colledge, to Miss Olive Pomeroy, daughter of Lemuel P. Esq.

At Hopkinton, Mr Calvin Bruce, of Boston, to Miss Helen M. Carr.

At Salem, Mr Samuel Worcester, Professor of Rhetoric at Amherst Colledge to Miss Susan Dix, daughter of the late Col. Benjamin A. D.

DEATHS.

At Lexington, Nathaniel Fessenden, aged 30, lately a resident of this city.

At Dorchester, John Howe, Esq. of this city, aged 59.

In this city on Thursday morning Mrs Harriet Glover aged 28.

SPARKS' TRACTS.

JUST published at this office, the *Tenth* number of "A Collection of Essays and Tracts in Theology, by JARD SPARKS.

CONTENTS.

JAMES FOSTER,
BIOGRAPHICAL NOTICE,
AN ESSAY ON FUNDAMENTALS IN RELIGION,
THE IMAGE OF GOD IN MAN,
ON MYSTERIES,
RULES FOR READING THE SCRIPTURES,
ONHERESY,
ON A UNIFORMITY OF BELIEF IN RELIGION,
THE DEATH OF CHRIST CONSIDERED AS A SACRIFICE,
ON THE NATURE OF A HEAVENLY CONVERSATION,
ENTHUSIASM IN RELIGION,
THE GLORY OF GOD PROMOTED BY THE MORAL RECTITUDE OF HIS CREATURES,
THE EXPEDIENCY AND BENEFITS OF A REVELATION,

Boston, June 4, 1825.

LITERARY GAZETTE.

THIS day published by CUMMINGS, HILLIARD & Co.

CONTENTS, No. V.

Reviews. Goslington Shadow—Brainard's Occasional Pieces of Poetry—Government and Liberal Instruction of Boys.

Miscellany. Leaf from the Journal of a Traveller in England—Hyde Park—Statue in honour of Wellington—Kensington Gardens—Chelsea Hospital—The Lay Monastery.—Poets and Common-sense Men.

Poetry. Hymn of the Moravian Nuns at the Consecration of Pelaski's Banner—Love Asleep—Song.

Critical Notices. Quarterly Review for March, 1825—Correspondence of Lord Byron—Robinson's Catalogue of American Minerals—Gow's Treatise on the Laws of Partnership—Life of John P. Kemble, Esq.

Intelligence. Academy of Natural Sciences at Philadelphia—Livingstons's Penal Code of Louisiana—Sir Walter Scott—German Universities—Ancient Chronicles of the North—Statistics of Hayti—Discovery of an Ancient Well at Athens—List of New Publications—List of Works in Press.

AHENEUM, No. 5—Vol. 3.

JUST Published by John Cotton, Corner of Washington and Franklin streets, The Atheneum, or spirit of the English Magizines. No. 5, for June 1, 1825.

CONTENTS.

Illustrious Example of Gratitude.
The Viscount d'Arlingcourt.
I thought I had a Friend.
Weep not for the dead.
The Triumph of Sensibility.
The Student of Leyden.
From Metastatio—Is Love a Crime?
Letter from Paris.
The Baroness Valerre de Crudener.
The Mystery; a Stage Coach Adventure.
The Sick Child—Serenade.
Adelaide, or the Horrors of a Convent.
My Wife's Relations.
Memoir of Washington Irving, Esq.
Greek Funeral Chant.
The Physiognomy of the Feet.
Varieties.—Animal Die—Modern Rome—Artificial Leather—Concert—Old Bachelor's Soliloquy.

POETRY.

THE ROSE AND SNAIL—A FABLE.
(*After the French.*)

A snail thus once address'd the rose :—
"O fairest thou and sweetest flow'r
Which Flora bids her charms disclose,
And shed her sweetness through the bow'r!

"Pardon, I pray your humble slave,
(Pursued the snail, with great respect)
One only little fault you have,
Which you might easily correct.

"I mean those sharp and ugly thorns,
Which wound who'er approaches near;
Mar ev'ry beauty that adorns,
And each admirer fills with fear.

"Zephyr himself, your faithful lover,
How new, how cruel, is his case!
Dares only round your beauties hover,
And fears to meet your fond embrace!"

The poison caught: the Rose consented,
And stripp'd herself of every thorn;
But, O, how soon must be repented
The error of that cruel morn!

The guardian thorn no sooner gone.
The snail became, from humble, free;
Easy and imp[u]dent came on,
And mounted the defenceless tree,

There, quickly cankering every leaf,
Each flow'r and op'ning bud he ate;
And now the Rose perceiv'd with grief
Her error, but perceiv'd too late!

Her fragrance gone, her beauty blasted,
And fled her young and virgin pride;
Her life was bitter while it lasted,
But soon she broke her heart—and died.

Ye fair, whom snail-like flatt'rers sue,
Mark what the awful moral shows!
Virtue is beauty's thorn in you—
But, O! be wiser than the Rose.

Miscellaneous.

SOUTH SEA ISLANDS.

Mr Ellis, lately from the islands of the South Pacific ocean, has given a pretty full account of the circumstances and character of the inhabitants of some of these islands.—We select the following statements relative to the situation of the islands from the Portland Mirror.

The Society Islands lie south of the equator about 18 degrees, and about 65 degrees west of South America. The Sandwich Islands lie west of the Gulph of Mexico, about 40 degrees from the western shore of North America, in north latitude 20. The Sandwich Isles lie much farther from the United States and Europe than the Society, on the route which must be pursued by doubling Cape Horn. If a ship channel were cut across the isthmus, a vessel might leave South America on the left, and arrive at the Sandwich Islands by a short voyage.

The Society Islands, as the term is commonly used, comprise two groups, the Georgian, and the Society proper. The former are five in number, containing about 10,000 souls: the number of the latter is 6, containing 8 or 10,000. An account of them has long been before the public, in Capt. Cook's voyages.—The general description, given by that navigator and his companions, is correct. The soil is fertile, the climate salubrious, and the scenery delightful.—Those voyagers, however, were deceived in the character and situation of the inhabitants. They had neither the innocence nor simplicity they supposed, and were far less happy. Capt. Cook did not remain a sufficient time among them, to discover their abominations. The first impressions of the missionaries were very favorable; but fifteen years acquaintance rent away the veil, and showed degradation, and sin, and wretchedness rarely equalled.

The state of morals was truly deplorable, and crimes, of which it is a shame to speak, were almost universal. Natural affection, chastity, sincerity, and justice seem scarcely to have had an existence in the whole community. The principal crimes may be considered treachery, theft, drunkenness, impurity, infanticide, cruelty to parents, and murder.

Social and domestic happiness could scarcely be said to have existence. Indeed they had not a word in their language to express the idea. In such a state of morals, or rather of abounding immoralities, it is evident that neighborly kindness, conjugal felicity, and "all the tender charities of father, son, and brother," could have no place. The females were degraded, and kept only to minister to the pleasures and wants of the men. A great part of the severe labor devolved on them, while they were not permitted to partake the comforts their labor had procured. They were not permitted to eat with the men, to drink from the same calabash, or sit in the same hut.

Their government, an absolute monarchy, was cruelly despotic. The king of an island, or the chief of a district had the perfect command of the property and lives of his subjects. Whenever he chose, he seized on their possessions, and the least complaint was followed by instant death.

Their wars were very sanguinary;—wars of extermination. On the water, this was the manner. One party would collect forty or fifty canoes; lash them together with strong cords, about six feet apart, that none might desert the cause; and put off in a line from the shore. The other party were prepared in the same manner. At a small distance, the battle was with sling and stone; nearer, with spears and javelins; close at hand, with the bludgeon. When victory declared on one side, the vanquished in many cases were not spared; but the victors would proceed from one end of the line to the other, and utterly exterminate the whole party. Their eye could not spare, neither could they have pity. On shore their warfare was equally ferocious. The vanquished was slain upon the spot, or pursued with unrelenting fury even to the mountains and deserts, and for many days or weeks till not one was left.—As soon as the battle was decided, another party of the victors would rush upon the villages of the enemy, burning and destroying. Here the sick and aged, the women and the children, were slaughtered without distinction or reserve, or they were spared to become slaves, or to be immolated on the altars of the gods. Here a man would decapitate his fallen enemy, scoop up the blood in his hands as it gushed from the trunk, and drink it with delight. There others would strike a spear through the heads of children from ear to ear, run a cord through the holes, and string up 5 or 6 together as trophies.—By war, and all the other modes of violent death which have been mentioned, the number of inhabitants had been exceedingly reduced. Capt. Cook estimated the number of all the islands at 200,000.—The missionaries think, from various evidences, their must have been at that time 150,000. But the present number, and that which the missionaries found on their arrival, is supposed not to exceed 20,000. As one of the chiefs said to them with grief, they come to the remnant of his people.

Even this people with all their vices, had a religion. They had their gods, their altars, their sacrifices, and their priests. It partook, however, of the character of the people and of their vices. Their priests were kings and chiefs, and therefore could enforce every tenet and practice, which they wished to impose. Their religion sanctioned every crime which prevailed among them, and required the practice of it.

The Mirror proceeds to state, that this was the condition of the islands till within about *fourteen* years, for though missionaries were sent there in 1797, by the London Society, they had no success till about the year 1811.

The following account is given of the change effected in the habits, morals and condition of the inhabitants. Speaking of the missionaries the account says:—

They felt the effects of the wars which prevailed, one lost his life, others were severely injured and most of them were compelled to withdraw. Soon they returned to one of the small islands, and began to receive a blessing. The principal king, deposed and in exile, received the gospel. He was soon after baptised, and openly espoused the cause of Christ; although the step was, to human view, destructive to all his hopes of restoration to his throne. But God was with him. He regained his possessions and power, destroyed the morais, proclaimed the abolition of idolatry, erected churches, and encouraged his people to read and hear the gospel of Christ. These latter events occured in 1815 and 16. In a short time the people willingly renounced their idols, sought instruction, embraced Christianity; and generally became at least a reformed and happy people. At the first dawning of the light, letters were almost unknown among them; now 12,000 can read understandingly, 3,000 children are under instruction, and all the lessons in school are derived from the Scriptures.

The Sabbath is almost universally observed, at least in an external manner, as a day of sacred rest. In one of the islands, it is believed that not *ten* families neglect family worship; not ten persons of a suitable age for the exercise, neglect to retire for secret devotion.

No doubt these islanders are yet depraved, and these Christians are yet imperfect. But their whole religion, national polity, social intercourse, and moral character, have undergone a surprising change.

Respecting their present state we have the following statement.

Their *Domestic Habits* are entirely changed in many important respects. They now wear decent clothing, and have become attentive to their habitations and household affairs; more industrious in their habits, kind and benevolent in their dispositions.

Their *Government* is equitable, and divested of its cruelty and oppression. The king proposed to the people to form what may be called a constitution.—Their government still has the monarchical features; but the power of the chiefs is limited, and appears to be exercised in a parental manner. Property and life are not subject to the caprice of the rulers.—Courts of justice and the privilege of a trial by jury, have been introduced.

Their *Moral Habits* are almost entirely new. The black catalogue of crimes above enumerated have disappeared. Drunkenness, formerly very general, is now extremely rare.

Murder and theft are more uncommon, than in countries long blest with the gospel light. Polygamy has ceased. Christian marriage has been generally introduced, and the vows of its covenant are sacredly observed. The aged, sick, and infirm, receive sedulous attention from children and relatives; and benevolent societies are formed at the missionary stations, to take care of those whose connexions are poor, or whose friends are dead. Parents preserve their children, and bring them up with care.

All their food is prepared on Saturday, and no fire is kindled in their habitations on holy time. At sunrise, such as are within a convenient distance, perhaps two thirds of the people, assemble for social prayer. There are two other public meetings for preaching and religious worship, as is usual with us. No labor or diversion is witnessed during the day.

Peace has succeeded to their bloody wars. Pomarre, the principal king and the first convert, was obliged to defend himself against a pagan army after he embraced christianity. He gained the victory, and his enemy fled. Immediately he forbade the customary pursuit of the fugitives and left their villages unmolested. Instead of this, he sent off his troops to burn and demolish the altars of idolatry.—His enemies were astonished, and inquired where has the king learnt this forbearance and mercy? It is not the custom: this was never done before in Tahiti, but it is certainly a good thing. Thus they reasoned: and the forbearance of Pomarre went far to excite inquiry concerning his new religion. Since the people at large have received the gospel, wars and fightings have ceased. The very spirit of contention and murder is gone. Occasions are named, on which they have manifested a pacific spirit, which reproves those nations where the gospel of peace has long been acknowledged, but which still delight in war.

NATIONAL GROWTH.

Mr Everett, in his late Oration at Concord, alluding to the wonderful changes that had taken place in this country, within a century past, especially in regard to the population and general circumstances of the country, states that it is only seventy years since many of the now populous and flourishing towns on Connecticut river were wasted and burned by the savages of the wilderness.

The increase of national resources has been still more extraordinary. We are told that in 1780 the property of Massachusetts and Maine was estimated at eleven millions. By the last valuation the aggregate property of Massachusetts is estimated at something less than three hundred millions.

This unexampled rapidity of our national growth, [says Mr Everett] while it gives to our history more than the interest of romance, leaves us often in doubt, what is to be ascribed to the cooperation of a train of incidents and characters, following in long succession upon each other; and what is to be referred to the vast influence of single important events. On the one hand, we think we trace a series of causes and effects, running back into the history of the dark ages in Europe, and visibly exerting an influence on the American colonies; and on the other, we witness a rapidity, an energy, a precision in the movements of the nation toward improvement and power, which seem to characterize the agency of individual events and men. In the first view, we feel constrained to surrender up the fortunes of our country, as a portion of the chain of events, which lengthens onward, by blind fatality, from the creation of the world, and brings about, in each successive age, the same routine of rise, progress, and decay. In the other view, we behold the action of a new and original political life, a fresh and hopeful national existence; nourished, strengthened, and matured under the operation of peculiar causes of unexampled energy.

AMERICAN REVOLUTION.

The following remarks are from the introductory part of Mr Everett's Oration.

That great, that astonishing incident in human affairs, the Revolution of America, as seen on the day of its portentous, or rather let me say, of its auspicious commencement, is the theme of our present consideration. To what shall we direct our thoughts? On the one hand, we behold a connexion of events; the time and circumstances of the original discovery; the system of colonization; the settlements of the pilgrims; their condition, temper, and institutions; their singular political relation with the mother country; their long and doubtful struggle with the savage tribes; their collisions with the royal governors; their cooperation in the British wars; with all the influences of their geographical and physical condition; uniting to constitute what I may call the political national education of America. by forming the public mind, nerving the arm, and firing the heart for the events of that day, which we now commemorate. When we take this survey, we feel that we ought to divide the honors of the Revolution with the great men of the colony in every generation; with the Winslows and the Pepperells, the Cookes and the Mathers, the Winthrops and the Bradfords, and all who labored and acted in the cabinet, the desk, or the field, for the one great cause. On the other hand, when we dwell upon the day itself, every thing else seems lost in the comparison. Had our forefathers failed, on that day of trial, which we now celebrate; had their votes and their resolves (as was tauntingly predicted on both sides of the Atlantic) ended in the breath, in which they began; had the rebels laid down their arms, as they were commanded; and the military stores, which had been frugally; treasured up for this crisis, been, without resistance, destroyed;—then the Revolution had been at an end, or rather never had been begun; the heads of Hancock and Adams and their brave colleagues would have been exposed in ghastly triumph on Temple-bar; a military despotism would have been firmly fixed in the colonies; the patriots of Massachusetts would have been doubly despised, the scorn of their enemies, the scorn of their deluded countrymen; the cry of liberty, which they had raised from the shore to the mountains, would have been turned back in a cry of disdain; and the heart of this great people, then beating and almost bursting for freedom, would have been struck cold and dead, and, for aught we can now reason, forever.

The following just remarks on the present *Administration*, are from the Portsmouth Journal of May 28.

THE ADMINISTRATION. We have taken some pains to ascertain the feelings entertained in the western states towards the national administration; for, previously to the election of Mr Adams, an opinion very generally prevailed that they would be united in the support of Gen. Jackson. We have no doubt, however, at present that they are better satisfied than if the choice of the House of Representatives had fallen upon either of the other candidates. With them, the principal objection to Mr Adams was his being a native of New-England. But the groundless suspicions and jealousy of the eastern states which have so long been excited in the west by party-zeal, are fast giving way to juster opinions; and we find among ourselves a more liberal spirit towards the west beginning to prevail. In both parts of the country, a narrow and short-sighted policy has been too much pursued. The west has been hostile to the navy, and to the necessary expenditures for the protection of commerce; while the east has been opposed to the roads and internal improvements of the west. But a better spirit has gone forth. It begins to be perceived that the interest of both is the same, and that neither can reap all the advantages of its peculiar situation, without doing something for the local improvement of the other. The commencement of a new administration affords a fair opportunity of uniting in support of a wise and liberal policy, and the inaugural address of the President affords sufficient indication that such a course of policy will be pursued.

It is not to be expected however that the government will be administered without opposition. On the contrary a very formidable opposition has already been organized. It is fortunate for Mr Adams that this hostility was manifested at the very commencement of his administration, before he had done a single act to be complained of; for it made very apparent the personal motives of his opponents. Those, who have so soon declared war against him, will find it very difficult to satisfy the nation of their disinterestedness or their patriotism.

Ladies' Monitor.

From Miss Taylor's Practical Hints to young females.

There was a time when females of rank and affluence were not thought degraded by dressing the fatted calf, and baking cakes upon the hearth; when, with their pitcher on their shoulder, they went to the well to draw water for their flocks; and when even royalty knew how to appreciate the virtues of her, who sought wool and flax, and wrought willingly with her hands; who laid her hands to the spindle and to the distaff; who made fine linnen and sold it, and delivered girdles to the merchant; who looked well to the ways of her household, and ate not the bread of idleness. But time has wrought a change in the circumstances and habits of females of the present age, though there are many of all ranks who are not less usefully employed than were the matrons of ancient times; many, to whom it may be said, 'Give them of the fruit of their doings, and let their own works praise them in the gate.' Happy the female in whom education has united with natural talent, to form so important a character as that of the *mistress of a family*; and unhappy she, who, possessing neither of these advantages, has the temerity to undertake a task to which she is altogether incompetent. Notwithstanding that *old wives*, or *young wives*, may furnish the witling with themes for ridicule, a closer observation would convince him, that the *mistress* and *mother* of a family occupies one of the most important stations in the community; of which he would be feelingly convinced, were so large a portion of it to suspend its services for ever so short a period.

We are, however, obliged to acknowledge, that the deficiencies of many have afforded but too just occasion for the sarcasms to which we allude.—Nothing less than a more judicious education can remedy this vital evil; an evil which pervades all classes in some degree, but which is peculiarly injurious to those of the middle ranks. Many a female, because she has been educated at a boarding-school, returns home, not to assist her mother, but to support her pretentions to gentility by idleness, dress, and dissipation. She conceives herself degraded by domestic occupation, and expects to lose her credit if she is known to be industrious; while the fond parents too frequently aid the delusion, and in due time transfer her to a husband, to *curse* him with a fortune of a few hundreds; a sum which she supposes inexhaustible; accordingly she takes care to remind him, on every occasion, of the handsome fortune she brought him, as well as of the gentility of her *boarding-school* education. With what pity do we anticipate the sequel; and how many, who might have been formed to inestimable characters, have been thus rendered worse than useless to society!

THE PRONOUNCING BIBLE.

Price 2,50 *and* 3,50.

JUST published, and for sale by LINCOLN & EDMANDS, 59 Washington Street, (53 Cornhill)

The Pronouncing Bible, in which all the proper names, and numerous other words, in the Sacred Scriptures, are divided and accented, as they ought to be pronounced, according to Walker's Key and pronouncing Dictionary. By Israel Alger Jr. This work is printed on linen paper, and handsomely bound, and will, it is believed, receive extensive patronage and very happily promote correctness and uniformity in pronouncing the proper names of the Bible, in which there is now much diversity among good speakers.

RECOMMENDATIONS.

From Mr Gould, Principal of the Latin School and Mr Emerson, the late Principal, and Mr Miles, the present Principal of the English High School in Boston.

Messrs Lincoln & Edmands,

We received notice of your intended edition of the Bible and are very glad that you have undertaken it. An edition for common use, with the pronunciation of proper names and of difficult English words correctly marked, has long been wanted. It cannot fail to be highly useful. Without such a work, a knowledge of the right pronunciation of the Hebrew names can be acquired only by a reference to dictionaries which most readers have neither time nor opportunity to consult. We have no doubt, judging from the New Testament on the same plan which you published, that it will be well executed. Yours, &c. B. A. GOULD,
G. B. EMERSON,
Boston, Aug. 18th 1824 S. P. MILE.

From the Rector of Christ Church, Boston.

Messrs Lincon & Edmands,

I am happy to learn that you contemplate publishing an edition of the whole Bible on the plan of Alger's Pronouncing Testament. Highly approving of this plan, and persuaded that it is calculated greatly to facilitate the attainment of a correct and uniform pronunciation among all classes of readers, you have my best wishes for abundant success in your laudable undertaking Very respectfully yours,
June 23, 1824. EATON.

BOOKS FOR CHILDREN.

MUNROE & FRANCIS, 128, *Washington*, corner of Water Street, have for sale, a large assortment of *Children's Books*. Among the number, are:—

CONVERSATIONS ON COMMON THINGS or a guide to Knowledge. By a Teacher; a useful work for families and schools. and adapted to convey to them a knowledge of almost every subject which is presented to them in art. Price 62 1-2 and 74 cents.

M. & F. have in press, a small work, by the same author, entitled *Hymns for Children*, selected and altered.

THE CRUSADES, a tale for youth, by Mrs. Hofland, with wood engravings.

THE ADVENTURES OF CONGO in search of his master, an merican tale with copper-plate engravings.

THE FRUITS OF ENTERPRIZE, or the Travels of Belzoni, in Egypt, with 24 copperplate engavings.

THE DAUGHTER OF A GENIUS, a tale for young ladies, by Mrs. Hofland March 12.

WILLIAM BROOKS.

TENDERS his thanks to the Parents and Guardians of the Children, who have been placed under his instruction the last year, and solicits a share of the public patronage. His School is open for the reception of Masters and Misses, at No. 9, Washington-Place, Fort-Hill.

He teaches Reading, Writing, Arithmetic, English Grammar; also Analysis of sentences with rules for *pointing* the same; also Geography, with the use of the Atlas and Globes, with a solution of problems; also History, Astronomy, Natural Philosophy, Rhetoric, Logic, &c.

He has emyployed an instructress to teach painting on velvet and paper, and all the branches of Needle-work.

N. B. Terms reasonable, and made known at his school, No. 9, Washington Place.
Boston, May 28, 1825. 3w

ROBERT FOWLE.

FOR SALE at this office, and by *Cummings, Hilliard & Co. Munroe & Francis*, and the Booksellers generally, a small book intended for children, entitled *Robert Fowle*.

For sale also by *J. W. Foster*, Portsmouth, N. H. and *J. R. Buffum*, Salem.

HYMN BOOK FOR CHILDREN.

MUNROE & FRANCIS, 128, *Washington Street*, have just published, a small work, *very much wanted*, entitled Hymns for Children, sellected and altered, with appropriate texts attached; by the author of "Conversations on Common Things." "Early lay the foundation of piety; look upon the universe which you inhabit, not as the abode only of human cares or human joys, but as the Temple of the Living God, to whom your praise is due, and to whom your best service is to be performed."

CAPPE'S EXPLICATION, &c.

AN Alphabetical Explication of some Terms and Phrases which occur in Scripture, in Hymns and Psalms, and other Books of Devotion,—intended to promote the profit and pleasure of those who use them. By the late Rev. NEWCOME CAPPE.

☞ For sale at this office. May 7, 1825.

REMARKS ON SEPULTURE.

A FEW Copies for sale at this Office of "Remarks on the Dangers and Duties of SEPULTURE, or Security for the living with respect and repose for the dead. By a Fellow of the Massachusetts Medical Society."